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# OUTLINE TOPICS IN THE HISTORY OF OLD TESTAMENT PROPHECY.

## VI.

By WILLIAM R. HARPER,  
The University of Chicago.

### PROPHECY OF THE NORTHERN KINGDOM.

#### I. LITERARY SOURCES.

##### 1. From the North (*contemporaneous*):<sup>1</sup>

- 1) Stories of the Judges, earliest Hebrew stories.
- 2) Northern stories of general character, 1 Sam. 4-6.
- 3) Northern stories of Samuel and Saul, 1 Sam. 8, 15, 28(?).
- 4) The Elijah stories, 1 Kings 17-19, 21.
- 5) Northern stories of general character, 1 Kings 20, 22;  
2 Kings 3, 6, 7, 9, 10.
- 6) The Elisha stories, 2 Kings 2; 4-6; 8, 13.
- 7) The E-writer of the Hexateuch.
- 8) The Book of Amos.
- 9) The domestic tragedy of Hosea (1-3).
- 10) The later sermons of Hosea.

##### 2. From the South (*contemporaneous*):<sup>1</sup>

- 1) The Saul stories in 1 Sam., chaps. 9, 11, 13, 14.
- 2) The David stories in 1 Sam. 16:14-2 Sam. 4.
- 3) The David stories in 2 Sam. 5-7; 9-20; 1 Kings 1, 2.
- 4) The J-writer of the Hexateuch.
- 5) The prophecy concerning Moab, Isa. 15, 16.
- [6) The Book of Amos.]
- 7) Isaiah's sermon, 2-4.
- 8) Isaiah's sermons, 5, 9:8-10:4; 6.
- 9) Isaiah, 7-9:6; 17:1-11; 28.
- 10) Micah, 1-3.

##### 3. Later Traditions.

- 1) In the later material of Kings.

<sup>1</sup> These are not arranged chronologically, but logically; and the details of the analysis are intentionally omitted.

- 2) In the Books of Chronicles.
- 3) In the narrative portions of Isaiah, 1-39.

#### 4. Monumental Sources.<sup>1</sup>

- 1) The Shishak inscription.<sup>2</sup>
- 2) Assyrian and Babylonian inscriptions.<sup>3</sup>
- 3) Phœnician and Moabite inscriptions.<sup>4</sup>
- 4) The use and abuse of monumental material.<sup>5</sup>

#### 2. LIVING PROPHECY.<sup>6</sup>

- 1) The invasion of Shishak.
- 2) Civil war between Israel and Judah during reigns of Jeroboam and Baasha.
- 3) The accession of Omri's dynasty.

<sup>1</sup> Cf. Sayce, *The Higher Criticism and the Verdict of the Monuments*;<sup>2</sup> McCurdy, *History, Prophecy and the Monuments*; Schrader, *Cuneiform Inscriptions and the Old Testament*, I and II.

<sup>2</sup> Wiedemann, *Ägyptische Geschichte*, 542-52; Meyer, *Geschichte des alten Ägyptens*, 329-33; Brugsch, *Egypt under the Pharaohs*, 375-9; Winckler, *Geschichte Israels*, 175.

<sup>3</sup> Inscription of Shalmaneser II (in connection with Ahab), III R. 8: 91, 92; *KB*, I, 172 f.; (tribute from Jehu), Layard, *Inscriptions in the Cuneiform character*, 98:2. Inscription of Tiglathpileser III (tribute from Menahem), III R. 9: 2, l. 50, *KB*, II, 30 f.; (Pekah) III R. 10: 2, l. 28, *KB*, II, 32 f.; (Hoshea) III R. 10: 2, ls. 28 f. *KB*, 32 f.; (in connection with Uzziah of Judah), III R. 9: 2, *KB*, II, 24-7, *KAT*,<sup>2</sup> 217-23; (tribute from Ahaz of Judah), III R. 67, *KB*, II, 20 f. Inscription of Sargon (capture of Samaria), *KB*, II, 54 f, ls. 23-5.

<sup>4</sup> The Phœnician inscriptions, of which many have been found, have a general bearing on O. T. history. Cf. Gesenius, *Scripturæ Linguæque Phœnicia Monumenta*, Movers, *Die Phönizier*; Schröder, *Die Phönizische Sprache*.

Of great importance is the inscription of Mesha, king of Moab, usually called the "Moabite Stone," cf. Smend and Socin, *Die Inschrift des Königs Mesa von Moab*, Driver, *Notes on the Hebrew Text of the Books of Samuel*, LXXXV-XCIV; Sayce, *Higher Criticism*, 366 ff.

<sup>5</sup> Brown, *Assyriology, its Use and Abuse*; Evans, *An Essay on Assyriology*; Schrader, *Cuneiform Inscriptions and the O. T.*; Sayce, *Higher Criticism and the Verdict of the Monuments*,<sup>2</sup> 1-30; McCurdy, *History, Prophecy and the Monuments*.

<sup>6</sup> The principal dates of the period:—(Those marked with an \* are Assyrian dates) \*854, Battle of Karkar. \*842, Jehu pays tribute to Shalmaneser II. 743-740, campaigns against Arpad. \*740-738, Azariah (Uzziah) heads a Syrian coalition against Tiglathpileser III. [?]. 738, Hamath coalition crushed, Menahem and Rezon send tribute. \*738, Menahem pays tribute to Tiglathpileser III. 735, Union of Rezon and Pekah against Jotham and Ahaz. 734-732, campaign of Tiglathpileser III in the west. \*734, Ahaz pays tribute to Tiglathpileser III. \*734-732, Tiglathpileser III invades Israel, recognizes Hoshea. 728, Sabako king of Egypt. 727, Hoshea's revolt subdued by Shalmaneser IV. 725-722, Hoshea's second revolt subdued by Shalmaneser IV. \*722, Sargon captures Samaria.

- 4) Israel and Phœnicia ; Ahab.
- 5) The work of Elijah.<sup>1</sup>
- 6) Israel and Syria ; wars.
- 7) Israel and Assyria (Shalmaneser II, Karkar).
- 8) Revolt of Moab.
- 9) The accession of Jehu's dynasty.
- 10) Israel, Damascus, and Assyria.
- 11) The work of Elisha.<sup>2</sup>
- 12) The work of Jonah.<sup>3</sup>
- 13) The work of Amos.<sup>4</sup>
- 14) Other prophets of the period.
- 15) The work of Hosea.<sup>5</sup>
- 16) The destruction of Damascus by Tiglathpileser, and invasion of Israel.
- 17) The destruction of Samaria by Sargon.

### 3. EXPERIENCE PROPHECY.

1. The Samuel stories.
2. The Saul stories.

<sup>1</sup> Fischer, *Les Mythes Rattachés à la Personne d'Elie; Der Prophet Elia in der Legende in Frankel's ZS*, 1863; Stanley, *Lectures on the History of the Jewish Church*, II, 321-52; Lowrie, *The Translated Prophet*; Taylor, *Elijah the Prophet*; Brettner, *Der proph. Beruf des Elias, ZLTh.*, 1876, IV; Clemen, *Die Wunderberichte über Elia und Elisa*; Ewald, *Hist. of Israel*<sup>2</sup>, IV, 63-78, 101-13, Patterson, *Elijah, the Favored Man*; Reuss, *Geschichte*, 236 f.; W. R. Smith, *The Prophets of Israel*, 76-89, 116; Elliott, *O. T. Prophecy*, 125-32; Kittel, *Geschichte*, II, 226-30; Cornill *The Prophets of Israel*, 29-36; Milligan, *Elijah, his Life and Times*.

<sup>2</sup> Meyer, *Verhältniss der Erzählungen von Elisa zu denen von Elias, Bertholdt's Journal*, IV; Stanley, *Lects. on the Hist. of the Jewish Church*, II, 353-64; Lowrie, *The Prophet Elisha*; Ewald, *History of Israel*, IV, 78-101; Reuss, *Geschichte*, 237-40; W. R. Smith, *The Prophets of Israel*, 85, 87, 131, 208; Elliott, *O. T. Prophecy*, 132 f; Kittel, *Geschichte*, II, 237-40.

<sup>3</sup> Friedrichsen, *Kritische Uebersicht der verschiedenen Ansichten von dem Buche Jonas*;<sup>2</sup> Raleigh, *The Story of Jonah the Prophet*; Stanley, *Lects. on the Hist. of the Jewish Church*, II, 388-95; Cheyne, *Theol. Rev.*, 1877, 211-19; Kalisch, *Bible Studies*, II; Ewald, *Prophets of the O. T.*, II; *Hist. of Israel*, IV, 123, 128; Delitzsch, *Messianic Prophecies*, 58 f; Matheson, *Exp.*, III, 1882, 35-49; Perowne, *Obadiah and Jonah (Camb. Bible)*, 43-95; Pusey, *The Minor Prophets*, I, 371-94; Trumbull, *Jonah in Nineveh, Bib. Sac.*, 1892, 669-75; Lowe, *The Sign of Jonah, Thinker*, II, 1892, 486 f; Cheyne, *Exp.*, V, 1892, 227; Dale, *Exp.*, V, 1892, 1-18; Driver, *Introduction*,<sup>2</sup> 300-4; Kennedy, *On the Book of Jonah*.

<sup>4</sup> Cf. refs. in BIBLICAL WORLD, February 1896, 120.

<sup>5</sup> Cf. refs. in BIBLICAL WORLD, March 1896, 201.

3. The David stories.
4. The Solomon stories.
5. The Elijah stories.
6. The Elisha stories.
7. The national stories.
8. The E-stories.
9. The J-stories.

4. **DESCRIPTIVE PROPHECY.**<sup>1,2</sup>

1. The old prophet at Bethel, 1 Kings 13:11-32.
2. The message to the widow of Zarephath, 1 Kings 17:10-16.
3. Elijah's message to Ahab, 1 Kings 18:17-18.
4. Elijah's appeal on Mt. Carmel, 1 Kings 18:19-40.
5. The prophet's rebuke of Ahab, 1 Kings 20:35-42.
6. Micaiah and the false prophets, 1 Kings 22:1-28.
7. Elijah and Ahaziah, 2 Kings 1:1-18.
8. The wickedness of Israel and the impending calamity, Amos 3, 4.
  - 1) The prophet justifies his mission (3:1-8).
  - 2) Outside nations testify against Israel (3:9-15).
  - 3) The voluptuous women of Samaria are responsible (4:1-3).
  - 4) Every effort has been made to reclaim Israel, but in vain (4:4-13).
9. Israel's sins (Amos 5:4-12); special classes (5:13-24); idolatry (5:25-27); leaders (6:1-6).
10. Hosea's charge of immorality and corruption, encouraged by Israel's leaders (4:1-19).
11. Hosea's accusation against priest and court, rain coming (5:1-15).
12. Hosea's complaint of the futility of fitful repentance, in view of constant transgression (6:1-11).
13. Hosea's claim that Israel's degradation and decay are due, in large measure, to the ruling classes (7:1-16).
14. Hosea: Israel's idolatry; the northern schism; destruction; foreign alliance (8:1-14).

<sup>1</sup> Passages in which the descriptive and predictive elements cannot easily be separated, have been classified as descriptive, when the predictive element seemed to be the less important.

<sup>2</sup> Cf. Comms. previously given *in loc.*

15. Hosea: Israel's unfaithfulness in view of Jacob's example (11:12-12:6).
16. Hosea: Israel's history a failure; idolatry must be rooted out (12:7-15).
17. Isaiah: the idolatry and luxury of his times (2:6-4:1).<sup>1</sup>
18. Isaiah: the bad fruit; the judgments sent; the great judgment, Assyria; 5:1-25; 9:8-10:4; 5:26-30.

#### 5. PREDICTIVE PROPHECY.<sup>2</sup>

1. The Judean prophet's prediction against the altar at Bethel, 1 Kings 13:1-9.
2. Ahijah's prediction against Jeroboam, 1 Kings 14:1-16.
3. Elijah's prediction of drought, 1 Kings 17:1.
4. The prediction concerning Hazael, Jehu and Elisha, 1 Kings 19:14-18.
5. Elijah's prediction of Ahab's ruin, 1 Kings 21:17-24.
6. Elisha's prediction concerning Moab, 2 Kings 3:1-27.
7. Elisha's prediction of Samaria's deliverer, 2 Kings 7:1, 2.
8. Elisha's prediction of Syria's defeat, 2 Kings 13:14-19.
9. Jonah's prediction concerning Nineveh, Jonah 1.
10. The impending destruction of Moab, Isa. 15, 16.
11. The predictions of Amos against Damascus, Gaza, Tyre, Edom, Ammon, Moab, Judah and Israel, Amos 1, 2.
12. Israel shall fall; no one escape; Assyria is coming, Amos 5:1-3; 6:8-14.
13. The visions of Amos, all of coming punishment (7:1-9; 10).
14. The promise of Amos, *restoration* (9:11-15).
15. Hosea's predictions of restoration in chapters 1-3.
16. Hosea's prediction of coming calamity, extermination, dispersion (9:1-17).

<sup>1</sup> On Isaiah, cf. Kitto, *Daily Bible Illustrations*, VI, *Isaiah and the Prophets*; Orelli, *The Prophecies of Isaiah*; Delitzsch, *Biblical Comm. on the Prophecies of Isaiah*, I; Giesebrecht, *Beiträge zur Jesaiakritik*; Reich, *Jesaias*; Nägelsbach, *The Prophet Isaiah (Lange)*; Rawlinson, *Isaiah I (Pulpit Comm.)*; and refs. in BIBLICAL WORLD, February 1896, 121.

<sup>2</sup> Passages in which the predictive and descriptive elements cannot easily be separated have been classified as predictive, when the descriptive element seemed to be the less important.

17. Hosea's prediction of Israel's punishment on account of her guilt (10:1-15).
18. Hosea's prediction of the sending away, and the restoration of the unruly son (11:1-11).
19. Hosea; idolatry means death; he shall die; he must perish (13:1-16).
20. Hosea's prediction of Israel's repentance and God's restoration (14:1-8).
21. Isaiah's prediction of the exaltation, the humiliation, and the future glory of Judah (2-4).
22. Isaiah's message in the inaugural vision (6).
23. Isaiah's predictions of destruction upon Syria and Northern Israel (7:1-8:21).
24. Isaiah's prediction of Immanuel and the Prince of Peace (7:17; 9:1-7).
25. Isaiah's prediction of destruction of Damascus (17:1-11).
26. Isaiah's prediction of the destruction of Samaria (28).
27. Micah's predictions concerning Samaria and Jerusalem (1-3).<sup>1</sup>

## 6. THE PROPHETIC WORK.

### 1. In the North, under Elijah and Elisha.

1. At first coöperation of monarchy and prophetism.
2. The prophetic schools.
3. Growing antagonism, Elijah and Ahab.
4. The prophet supreme.
5. The results of the prophetic victory.

### 2. In the North, under Amos and Hosea.

1. Change of situation.
2. The prophet's view of the situation.
3. The methods employed.
4. The question of their relation to the past.

<sup>1</sup> Caspari, *Ueber Micha den Morasthiten*; Kuenen, *Theol. Tijd*, 1872, 45-66, 279-302; Cheyne, *Exp.*, II, 1881, 154-8; Hitzig, *Die zwölf kleinen Propheten*, 189-238; W. R. Smith, *The Prophets of Israel*, 287-93; Cheyne, *Micah (Camb. Bible); Encyc. Brit.* XVI, 232 ff; Wildeboer, *De Profeet Micha*; Ryssel, *Untersuchungen über die Textgestalt und die Echtheit des Buches Micha*; Pont, *Micha-Studien*, *St. Kr.*, 1888, 235 ff., 1889, 436-53, 1892, 329-60; Kleinert, *Micah* (Lange, *The Minor Prophets*); Elhorst, *De Profetie van Micha*; Farrar, *The Minor Prophets*, 124-40; Cornill, *The Prophets of Israel*, 69 f.

**3. In the South, before the times of Isaiah and Micah.**

1. The entirely different situation in the South, as between the monarchy and prophetism.
2. The effect of this upon prophetism.

**4. In the South, under Isaiah and Micah.**

1. Prophetism incited by the formality of the ceremonial.
2. Prophetism incited by the corruption of the rulers.
3. Prophetism concerned with outside nations.
4. Prophetism concerned with Israel.
5. Prophetism concerned with home affairs.

**7. SUMMARIES OF THE PERIOD.****1. Ideas concerning "Right living," "Worship," "Covenant."**

- 1) While the morality and general condition of the people may not have been worse, the remonstrances against the habits of the times are more frequent and severe. This points to the growth of a higher ideal.
- 2) The absence of reproof of the South in the earlier part of the period indicates either better life, or the inactivity of prophetism.
- 3) Much of the lower standard of morality may be attributed to the intermingling of Baalism with its corrupt forms of worship.
- 4) Foreign alliances, and even foreign contact, introduce much, besides idolatry, that leads to demoralization.
- 5) The immorality and corruption are found, not merely among the masses, but chiefly among the leaders.
- 6) The existence of only one true prophet (Elijah) and of so few true Jehovah-followers indicates the inroads made upon the old religion through the influence of heathen cults.
- 7) As indicated by the reproofs of Isaiah and Micah, every kind of corruption of life and thought has crept into Judah.
- 8) The ideal of life is to be just, to care for the orphan and the widow, to deal righteously.
- 9) Formality in worship has grown rapidly in both North and South, until now the antagonism of the prophets to the priestly order and work begins to be seen.



- 10) The priestly function, North and South, is in closest touch with the monarchy, and consequently the corruption of the latter extends itself to the former.
- 11) The covenant relationship of God and Israel is represented under the figures of "husband and wife," "father and son;" the relationship is one which neither infidelity nor disobedience will break.

**2. Ideas concerning "God."**

- 1) The idea of "God" in Northern Israel is largely affected by Phœnician and Syrian cults; monolatry seems to prevail even among the leaders; the use of images is authorized. The people do not give up "Jehovah" and adopt "Baal," but ascribe to "Jehovah" the attributes and characteristics of Baal.
- 2) The idea of Jehovah's jealousy is emphasized. Elijah preaches no kind of recognition of another God, although this involved political separation. Absolute allegiance to Jehovah is fought for.
- 3) The conception of a severely just God who punishes sin, brings terrible judgment upon all who disobey him, stands ready to destroy nation or individual who is hostile to him, is preached by Amos.
- 4) The conception of a living and beneficent God, pardoning sin, bestowing blessing even upon those who are faithless, whose love is so great that, notwithstanding apostasy, he still loves, is preached by Hosea.
- 5) The Pentateuchal stories describe a God who is moving in the affairs of the nations, guiding the beginnings of Israel's history, overruling evil for good, a God of ever-watchful providence.
- 6) In his inaugural vision Isaiah saw a God of supreme holiness, and every representation which he makes is colored with this idea. Indeed a new name now comes into use—"the faithful one of Israel."
- 7) For the first and only time seraphim are mentioned.

**3. Ideas concerning "Man," "Sin," "Death."**

- 1) The sin of Northern Israel presented in detail (immor-

ality, idolatry, foreign alliance, national schism) as the ground for present anxiety and future ruin.

- 2) Transgression, universal ; other nations to suffer destruction, but Israel and Judah particularly guilty in view of special opportunities for knowing the truth.
- 3) Fitful repentance is of no avail in view of constant transgression.
- 4) Disaster and calamity always to be attributed to sin.
- 5) Death of the nation will be the result of the nation's sin.

**4. Ideas concerning "Deliverance."**

- 1) The land is to be visited with a severe judgment ; it will be laid waste ; ruin will prevail ; but afterwards it will be blessed and bring forth bounteous harvests.
- 2) The people are to suffer attack, be carried into captivity because of apostasy—*humiliation* ; but will be restored again after repentance (remarriage of a wife, recall of a son, restoration from dead) to their land and be greatly prospered—*exaltation*.
- 3) Jehovah will punish his people, but if they will return he will forgive them and restore to the place which they formerly occupied in his love, those who are faithful, that is, the *remnant*.
- 4) The nations of the earth shall be destroyed in so far as they are hostile to Jehovah.
- 5) A child will be born of the seed of David who shall fight Israel's battles, secure peace and the universal acknowledgment of Jehovah. This child appears again and again in the prophet's representation ; the fact that the birth does not take place as announced does not seem to disturb the prophet's faith that he will finally come.